

JAPANESE RELIGIONS

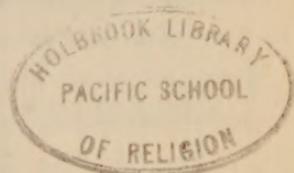
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日本の諸宗教

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NOTES AND NEWS

Visser 't Hooft Visits the Study Center

Dr. Visser 't Hooft, General Secretary of the World Council of Churches, and Dr. Muller, President of the Evangelical Academies in Germany, visited the Study Center on November 10th together with several Japanese Christian scholars. The Study Center had arranged a conference with this group and leading representatives from various Japanese religions: Zen Buddhism, Ōmotokyō, Konkōkyō, and Tenrikyō.

Each of the representatives of the non-Christian religion gave a short speech on the characteristics of his religion, after which a period of discussion followed. One of the highlights of the fruitful discussion was the speech by Visser 't Hooft



in which three main points were emphasized: 1) there must be complete *religious freedom* for all religions; 2) there are certain *specific tasks* in which all religions can cooperate: social problems, international understanding, world peace, etc.; 3) one of the greatest dangers is *syncretism*—religions are entities by themselves and cannot be mixed. Understanding among people belonging to different religions cannot be based on force or indifference, but only on life.

"A Religious Map of Japan"

'A Religious Map of Japan' (51 pp., incl. 15 maps) has been publi-

shed by the Study Center. The location and address of most religions in Japan are given: 167 headquarters of Buddhist sects, the main 69 Shinto shrines in the country, all 168 New Religions registered with the Ministry of Education, and 60 Zen monasteries. Additional copies are available at the Study Center at a price of 100 yen (\$0.50) per copy.

A "Bibliography on the New Religions of Japan"

This bibliography has been completed and will be sent out to our subscribers together with the present issue of the "Japanese Religions". It contains a list of practically everything that has been published in English about the New Religions and a wide section of the most important publications in Japanese. Although this bibliography is far from complete or perfect, it is hoped that it will be of use to the gradually increasing number of people who have started to study the New Religions, so far a virtual 'terra incognita' to Christian missionaries and pastors as well as to Christian scholars abroad.

Extra copies are available at a price of 100 yen (\$0.50) per copy (postage included).

Change of Editor

The present Editor is going on furlough to Denmark, to return to Japan in the summer of 1961. It is his pleasure to introduce the new Editor, Sakae Kobayashi of Kwansei Gakuin University, to our readers. Sakae Kobayashi is extremely well qualified for this task, and there can be no doubt that his taking over will result in a great improvement of the "Japanese Religions".

We wish you a Happy New Year and look forward to seeing you in 1961.

Yours in Him,

Harry Thomsen

NUMERICAL STRENGTH OF THE NEW RELIGIONS

It is very difficult to give exact statistics about the New Religions as no objective figures are available. Even the figures given by the Ministry of Education in its Religious Yearbook (*Shūkyō Nenkan*) are not to be relied too heavily upon as they are reproductions of information submitted to the Ministry by the various religions. The following figures have been given to the Editor at the various headquarters of the religions concerned, and are approximately the same as those in the Religious Yearbook.

	1958 (Jan.1)	1959 (Jan.1)
Ananaikyo	85, 350 believers	92, 600 believers
Konkōkyo	644, 728 "	622, 863 "
Kurozumikyo	751, 670 "	751, 770 "
Ōmotokyo	181, 390 "	203, 888 "
PL Kyodan	800, 000 "	950, 000 "
Reiyukai	3, 404, 322 "	3, 465, 688 "
Rissho Kosei Kai	336, 458 " *	388, 490 " *
Sekai Kyusei Kyo	394, 004 "	395, 240 "
Sōka Gakkai	769, 620 " *	1, 096, 920 " *
Tenrikyo	2, 138, 706 " **	2, 141, 388 " **
Tensho Kotai Jingu Kyo	120, 000 "	130, 000 "

* The number given is the number of families belonging to the religion in question, and it is usually multiplied by 4. Thus Rissho Kosei Kai would have approximately 1,500,000 believers, and Sōka Gakkai 4,400,000 believers.

** The Tenrikyo figures are from March 1, 1957 and 1958. The 1959 figures are not yet available.

The total number of the 171 New Religions registered with the Ministry of Education amounts to a little above 18 million, which would indicate that one out of every five Japanese belongs to the New Religions. Even though this figure, as mentioned above, cannot be trusted too much, there can be no doubt of the quite considerable

numerical strength of the New Religions. This is further accentuated by the fact that there are innumerable smaller religious groups which, existing only within one prefecture, are not registered with the Ministry of Education; the number of these groups is not known but runs into the hundreds.

The Editor

RELIGIONS AND FAITH

by Tetsutaro Ariga

The Japanese Society for the History of Religions (*Nippon Shūkyō Gakkai*), the over-all academic society for the promotion of religious studies in this country, held its annual meeting for the year 1959 on the campus of Kwansei Gakuin University, Nishinomiya, October 16-18. On the morning of the last day there was a panel discussion on the theme, "Religions and Religion—the Problem of Relativity and Absoluteness in Religion." Two speakers had been invited to present their views on this particular theme. The one was Professor Kōshiro Tamaki of Tōyō University, Tokyo, the other was Assistant Professor Kazuo Muto of Kyoto University. Since what they said on the occasion was quite enlightening as well as stimulating, it may be worth while to outline here their respective opinions submitted at that time.

Tamaki posed his problem by contrasting growing unity in the fields of science, technology, and economics with disunity among the religions of the contemporary world. While science, technology, and economics are making the peoples of the world more and more interdependent and interrelated, religions still exist today in mutual exclusiveness and rivalry. How did this come about? According to Tamaki, religious truth is basically the truth of subjectivity, which is absolute. A man like Jesus or Sakyamuni had in his own way experienced in the innermost depth of his soul the absolute truth of religion, although even they were not entirely free from historical conditioning. But as soon as their simple teachings were further developed by their disciples and their successors there grew up elaborate doctrines which were much more definitely historically conditioned. Hence, the diversity of religions. Then Tamaki asks: How can we seek unity among the religions? At the Ninth International Congress for the History of Religions, held in Tokyo in the summer of 1958, Friedrich Heiler

asserted that the ultimate unity among religions should be sought in certain common features which characterize all higher religions. Tamaki agrees with Heiler's thesis as far as it goes; but he proposes to go still deeper than that. He would rather say with Radakrishnan that it is not doctrine but inner religious experience that matters. And only in the immediate mystical experience of the *one* Absolute, as taught in Hinduism, can we find the true source of religious unity. But here again Tamaki finds an irony. For out of the profound ecstatic experience of Ramakrishna a specific movement called the Ramakrishna Mission has been organized.

Tamaki therefore finds it practically impossible to obtain unity among the existing religions. However, he believes interreligious conversation on the essential points of religion is still possible and highly commendable. Through such interchange of opinions one must learn how to get rid of what Francis Bacon calls *idola specus*. According to Tamaki, *yoga* and *zen* will be able to provide useful methods for the removal of the idol of selfhood, the most basic of all idols. Ultimate religious unity will only then be realized when all mankind is awakened to an entirely new religious experience which is free from all the dogmas of existing religions.

While Tamaki has tackled the problem of religious unity from his Buddhistic background, the next speaker, Muto, takes it up as a Christian philosopher of religion. Modern philosophy of religion began by rejecting the concept of natural religion. According to Schleiermacher, all religions are positive religions although it is possible to find the essence of religion in man's immediate feeling and intuition. Ever since Schleiermacher's days the problem of unity and variety in religion has been a recurring theme of philosophers and theologians in the West. Professor Gustav Mensching also has discussed it in his book, *Toleranz und Wahrheit in der Religion* (*Tolerance and Truth in Religion*), 1955. He seeks to find the source of religious unity in man's *ur*-experience of encounter with the divine. If an adherent of a

religion recognizes the possibility in other religions of the experience of divine-human encounter, he can have substantial, in contradistinction to merely formal, tolerance (*inhaltliche Toleranz*). Whereas a prophetic religion tends to be intolerant, a religion of the mystical type tends to be tolerant with respect to the experiential contents of other religions. Mensching, who pleads for substantial tolerance, seeks unity, not outside of, but *in* the variety of religious phenomena.

It is clear that Mensching is moving in the direction which had been shown by Ernst Troeltsch several decades ago. Troeltsch himself, however, had taken up the problem of the plurality of religions with special reference to Christianity's claim for absolute uniqueness. In his treatise, *Die Absolutheit des Christentums und die Religionsgeschichte* (*The Absoluteness of Christianity and the History of Religions*), 1902, he carefully analyses the concept of absoluteness as applied to Christianity. According to him, the history of religions shows that Christianity is the convergent point of all religions of the world. But this does not imply that Christianity is the absolute religion without any relation to other so-called religions. For all religions, Christianity included, have arisen and developed in history; and not only Christianity but also other religions have a more or less naive sense of absoluteness. The simple fact that Christianity claims itself to be absolute does not guarantee its uniqueness. However, this much may be said that the sense of absoluteness in Christianity, notably in Jesus himself, in comparison with similar feelings in other religions, is the most inwardly pure and simple. On this ground he could say Christianity was the best and highest of all religions—at least to westerners, as he later explicitly said.

Troeltsch's contribution to Christian apologetics, according to Muto, consists in the very failure of his attempt. For paradoxically he could show the impossibility of an apology based on religious experience and the history of religions. Although Troeltsch tried hard to overcome historicism he could not obtain any satisfactory result.

Thus the dialectical theologians led by Karl Barth and Emil Brunner criticized Troeltsch and rejected all historicism and religionism. They have renewed in their fresh theological approaches the Christian faith's claim for absolute uniqueness. Muto agrees with their position as far as it goes but sees its limitations also. For he senses in it a danger of scholasticism in a modern guise which may make Christianity a closed system.

Muto has thus presented two opposite viewpoints with regard to Christianity's relationship with other religions and has concluded that a great task of Christian theology is to discover a way to combine in a living synthesis these two mutually adverse positions.

To the above report I might append the following quotation from Arnold Toynbee¹:

"For these reasons, I believe that Christians today can face the future with confidence if they face it with charity and humility. The crucial point that I want to make is that we can have conviction without fanaticism, we can have belief and action without arrogance or self-centeredness or pride."

It is indeed so. But this very thesis should provoke on our part very honest and serious theological thinking.

1. Arnold Toynbee, *Christianity Among the Religions of the World*, 1957, p. 111.

諸宗教と信仰

有賀鐵太郎

日本宗教学会の第十八回学術大会が昨年十月十六日から十八日まで、兵庫県西宮市の関西学院において行われた。その最終日に「諸宗教と宗教—宗教の相対性と絶対性—」と云うシンポジウムがあり、東洋大学の玉城廉四郎教授と京都大学の武藤一雄助教授が発表された。筆者は茲に両氏の発表の梗概を紹介したいと思う。

玉城教授は現代世界の科学、技術、経済の面では協力乃至統一の精神が増大しているのに反し、諸宗教間にはむしろ不和圧轢の現状を見る事実から問題を提起している。即ち、前者の分野では世界を益々相互依存的に密接ならしめているにも拘らず、後者の分野では排他性と斗争性が今猶存している。この点について教授は、宗教的真理なるものは本質的に主体的真理であって、絶対性を主張するものであり、イエスや釈尊の如きもその宗教体験の根底では宗教の絶対的真理を体験したものである、彼等のこの教えが弟子達によって発達させられるに及んで、歴史的制約を明確に受けた精妙なる教義が体系化された、茲に宗教の多様性が生れた、と云われる。教授は、かくの如き宗教の現状において、如何にして一致統一を求めるべきであると云われた見解に同意している。が、玉城教授は更に進んで、ラダクリシュナの、問題は教義に非らずして内的宗教体験である、と云う立場により強い共鳴を感じている。即ち、ヒンズー教における唯一の絶対者に対する直接的神祕体験の中にのみ宗教的統一の眞の源泉を見出しえるとするのである。然しこの点においても、ラマクリシュナが体験した深い宗教的恍惚境からラマクリシュナ・ミッションと呼ばれる特異な運動が

始められた事実に教授は一つの矛盾を認めている。従って実際的に諸宗教間に統一を求める事は不可能であると云うのが教授の見解であるが、それにも不拘、諸宗教間に宗教の本質についての友好的話し合いの行われる必要性を教授は力説し、私案としてヨーガや禪が自我の偶像を除去するに有効な手段であると考えている。何れにもせよ、人類が一切の教義から自由な、全く新らしい宗教体験に目覚めた時に、究極的な宗教の統一が実現されると云う。

玉城教授の問題の仏教的取扱いに対して、武藤助教授は基督教的宗教哲学の立場に立っている。近代の宗教哲学は自然宗教の概念を排除する所に出発した。シュライエルマッハーによれば、宗教の本質を人間の直接感情や直観に見出す事は可能はあるが、凡ての宗教は積極的宗教である。宗教の統一と多様性の問題は今まで哲学者や神学者達によって取り上げられて来たが、メンシングも亦、彼の著「宗教の寛容性と真理性」において取り扱い、宗教的統一の源泉を「聖なる者」との出会いと云う人間の原体験の中に見出そうとしている。彼は預言者的宗教が排他的傾向を持つのに反し、神祕的宗教は他宗教における体験内容をも尊重し、寛容であろうとする点を指摘している。内容的な寛容を主張するメンシングは、宗教現象の多様性の中にこそ統一性を求めようとしている。

メンシングの傾向はトレルチのそれに続くものと云えよう。トレルチは「基督教の絶対性と宗教史」の中で、基督教は世界の凡ての宗教の収斂点であると述べ、然もこの事は、基督教が他宗教と無関係な、所謂接合点を持たぬ絶対的宗教と云う意味ではないと主張している。何故ならば、基督教を含む一切の宗教は歴史の制約の中に生れたものであつて、夫々の宗教は皆絶対性思想を持っている。基督教が絶対性を持つと云う事は、基督教の独自性を保証するものではない。然し、基督教、就中イエス、における絶対性の觀念は、他宗教の類似の感覺に比較して最も内的に純粹且つ単純なものであることは云い得るとしている。この立場からトレルチは、少な

くとも西欧人にとって、基督教は最善かつ最高の宗教であると云う。

武藤助教授によれば、基督教弁証論に対するトレルチの貢献は正にその失敗において認められる。その失敗は、歴史性を完全に克服し得なかった点であつて、之が後にバルトやブルンナーの如き弁証法神学者達によって批判され、一切の歴史主義、宗教主義が排除される事になったと云う。彼等は新らしい神学的努力によって、基督教信仰の絶対性を主張するに至つた。武藤助教授は彼等の立場に同意しつつも、それはまた近代的装いを持ったスコラ主義の危険をはらむものであつて、基督教を閉鎖的体系に化する可能性もありうると批判する。更に助教授は右に述べた相反する立場を活ける総合(synthesis)に導く道を見出すこそ基督教神学の今後に残された課題であると述べている。(小林 栄要約)

THE CONTRAST BETWEEN CHRISTIAN ETHICS AND THE ETHICS OF JAPANESE BUDDHISM

By Tucker N. Callaway

The purpose of this paper is to show how the contrasting theological positions of Christianity and Japanese Buddhism lead inevitably to contrasting attitudes toward the practical affairs of daily life. This is a study of the essential difference between Christian and Buddhist ethics. (Throughout this paper, the term Buddhism will refer to the type of Buddhism prevalent in Japan rather than the so-called *Hinayana* (Theravada) Buddhism of such countries as Ceylon, Thailand, etc.)

From beginning to end, Christian ethics is established upon belief in the existence of one, and only one, living, personal God who is the Creator of all things in the universe. Paul states this belief when he says, "for us (Christians) there is one God, the Father, from whom are all things and for whom we exist." (1 Corinthians 8: 6a) Since men are made by God, they belong to him and have the obligation to obey him in all things. Christians believe God's purpose in creating men is for fellowship with Himself. This means that if men separate themselves from God and attempt to live out of fellowship with him, they thereby violate their fundamental nature and gradually destroy themselves.

The most precious gift of God to men is the capacity to love him and to obey him voluntarily. In this respect, men are different from all other creatures of God. All non-human creatures perfectly obey God's will for they were given no ability to do otherwise. Rivers, peach-trees, snakes, dogs, and such things are sinless. They have no power of self-determination, so they have no moral responsibility. For the same reason, however, they can neither love nor obey in a truly ethical sense. They are merely God's puppets. Only man has been given the freedom to choose between alternative courses of action.

This freedom makes possible genuine love and genuine obedience. It likewise makes possible the violation of love and obedience. Christian ethics concerns man's use or abuse of the freedom granted him by his Creator. For Christianity the standard of goodness is God's character and will; man does good when he obeys God's will; man sins when he disobeys God's will. Thus Christian ethics is completely conditioned by its concept of God. In the words of Brunner, "What God does and wills is good; all that opposes the will of God is bad. The Good has its basis and its existence solely in the will of God."¹⁾

Two conclusions should be emphasized. First, Christians believe that material things are good, not because they are identical with God, but because they were created by him. C. S. Lewis puts this very succinctly: "He likes matter. He invented it."²⁾ The distinction between the Creator and the things he creates is fundamental.

The second conclusion to be emphasized is that Christian ethics is primarily concerned with love. For Christians, Good is obedience to God. The essential character of God is love. "God is love, and he who abides in love abides in God, and God abides in him." (1 John 4: 16b) It follows that things God wills men to do are always acts of love. In the teachings of Paul, as in the teachings of Jesus, "love does no wrong to a neighbor; therefore, love is the fulfilling of the law." (Romans 13:10) Now love, understood in the Christian sense, is essentially personal. This love is the desire of one person to enter into fellowship with another person. It involves mutual understanding, mutual sympathy between separate individual persons. This love includes a willingness to sacrifice oneself in order to serve another

1. Emil Brunner, *The Divine Imperative* (Philadelphia: The Westminster Press, 1947), p. 53.
2. C. S. Lewis, *Mere Christianity* (New York: Macmillan, 1955), p. 50.
3. D. T. Suzuki, *Essays in Zen Buddhism, Third Series* (New York: Harper and Brothers, 1953), pp. 229, 233, 349, 353; J. B. Pratt, *The Pilgrimage of Buddhism and a Buddhist Pilgrimage* (New York: Macmillan, 1928), p. 669; F. Harold Smith, *The Elements of Comparative Theology* (New York: Charles Scribner's Sons, 1937), pp. 107 f.

person. Such self-sacrificial service is primarily a means of developing inter-personal relationships. The supreme example of this is Christ's sacrifice of himself upon the Cross in order to accomplish a reconciliation between God and men. Christian ethics concerns the response of created persons to God, their Creator, as they live in a material environment created by God.



In contrast to the God-centered ethics of Christianity, Buddhist ethics grows out of the concept of the *Busshoo* 仏性 (Buddha-nature). (Other terms referring to this same Buddha-essence are *Shinnyo* 真如, *Busshin* 仏心, etc.) According to the *Busshoo* concept, all particular things are merely manifestations of one all-inclusive order of reality. Each thing is the *Busshoo*; the *Busshoo* is each thing. There is no distinction between subject and object.⁴⁾ The realm of plurality, which traditional Buddhism divides into 3,000 basic parts, actually exists only in One Mind.⁵⁾ This is expressed in the phrase, “*san-zen, ichi-nen* 三千一念.”

Within the framework of the *Busshoo* concept, the idea of a Creator and a created universe is meaningless.⁶⁾ A Creator exists before the things he creates. He creates them deliberately in accordance with his own prior purpose. Created things are necessarily of quite another order of reality from that of their Creator. The *Busshoo*, on the other hand, did not exist before the phenomena in which it is manifest. Since they are identical, the *Busshoo* and its phenomena have existed simultaneously throughout eternity. The *Busshoo* does not decide beforehand to produce this or that phenomenon. Nothing comes as

4. Pratt, *op. cit.*, p. 608.

5. Senchu Murano, *Nichiren's Nyorai Metsugo Go Gohyakusai Shi Kanjin Honzon Sho* (Tokyo; The Young East Association, 1954) pp. 1f. Give special attention to the very helpful *footnote 2*.

6. A. K. Reischauer, *Studies in Japanese Buddhism* (New York; Macmillan, 1925), p. 234.

the result of premeditated and purposive volition. Each phenomenal appearance arises inevitably out of the *Busshoo* simply because the *Busshoo* is what it is. Such distinctions as that between creature and Creator cannot exist.

The ethical consequences of the *Busshoo* concept are readily found. In the first place, this concept eliminates all distinctions between good and evil.⁷⁾ In the world of appearances, a cruel murderer may seem evil while a Buddhist saint may seem good. When the true nature of the *Busshoo* is realized, however, it becomes clear that both the murderer and the saint are manifestations of the same reality. They are not qualitatively different. They are identical. Since all things are good, evil is merely an illusion.⁸⁾

This means that the Christian doctrine of sin is completely incompatible with Buddhist thought. The idea of individual persons created by God for the purpose of loving and obeying him, yet capable of violating that purpose, is utterly alien to Buddhism. There is no purposing Creator. There are no individual persons capable of deliberately violating their own fundamental nature. The phenomena by which the *Busshoo* is manifested never resist the *Busshoo*. These phenomena never appear in forms which conflict with the character of the *Busshoo* which they manifest. For such reasons nothing seems stranger to Buddhist thought than the Christian idea of sin.

Though there are no real ethical distinctions in Buddhism, acceptance of the *Busshoo* concept produces an attitude toward the phenomenal world which results in a distinctive type of moral conduct. This attitude is often designated by the term *jihi* 慈悲 (compassion). When the things of the phenomenal world are recognized as manifestations of the *Busshoo*, nothing is disagreeable, nothing is repulsive. Everything glows with the splendor of ethereal light. A stone, a tree, a

7. *Ibid.*, pp. 272f.; Pratt, *op. cit.*, p. 616.

8. Dr. Suzuki admits that this denial of ethical distinctions leads to libertinism in Buddhist circles. D. T. Suzuki, *An Introduction to Zen Buddhism* (London: Rider and Co., 1948), pp. 124f., 130.

flower; a drop of rain upon the calm surface of a tiny pool; a grain of sand, a blade of grass; the sweet call of a bird as the shadows of evening fall, the roar of an angry lion; children at play, an old beggar with his stink and dirt; a hymn of thanksgiving, a scream of pain—anything and everything shows forth the *Busshoo*. Consequently, all these things are welcomed with warmhearted delight. This is the attitude of *jihi*. To feel *jihi* is to perceive the wonder of the *Busshoo* in a grain of sand. To feel *jihi* is to experience affectionate approval of the cruel face of the thief who has come to kidnap one's only child. *Jihi* sees such a face as just another mask of the glorious *Busshoo*.

Although *jihi* welcomes all things, it desires nothing. *Jihi* perceives that individual things have no value in themselves but are only fleeting appearances of the *Busshoo*. *Jihi* realizes that all things are *kuu* 空 (empty, void). A child waiting for his mother's return from a week's journey will shout for joy when he sees her shadow on the window shade. What he wants, however, is not the shadow but the mother herself. *Jihi* is pleased to see an automobile, a mansion, a gleaming diamond, a beautiful woman, because each of these is a shadow of the *Busshoo*. *Jihi* has, however, no desire to possess these shadows themselves. *Jihi* results in freedom from the struggle to acquire wealth, fame, authority over others, and all such things. *Jihi* has no temptation to fight, to kill, to steal, to covet. *Jihi* is patient. It is free from fear and pride. *Jihi* brings serenity in the midst of ceaseless changes of the phenomenal world. *Jihi* finds joy in everything. Such delights of the Tea Ceremony as harmony of motion, the subtle music of water boiling in the pot, the delicate taste of the tea, are typical expressions of the ethics of *jihi*. The peace and poise which communicate themselves through the quick deft strokes of the writing brush to the spontaneous forms of the *kanji* 漢字 thus produced are the essence of Buddhist virtue. It is apparent *jihi*-ethics is a highly refined type of hedonism.⁹⁾

9. Some references to support the view of Buddhist *jihi* set forth in this paper

In spite of some apparent similarities between the moral consequences of Buddhist *jihi* and Christian love, the two are essentially different. Love is concerned with fellowship between persons. Acting in love, a person sacrifices himself in the service of another person in order to bring that person into right relationship with God and other people. Love leads a man to fight evil. Love is aggressive in attempting to change the conditions of society so that the lives of others may be happier. According to *jihi*, there are no individual persons. This is the meaning of the Buddhist doctrine of *mu-ga* ('no-self'). Since there are no individual persons the concept of fellowship is meaningless. *Jihi* fights nothing. It is never aggressive. It is a passive acceptance of things as they are. Love is possible only between persons. *Jihi* is just as much directed toward sticks and stones as toward men, for all things are equally appearances of the *Bussho*. In love, the Christian sacrifices himself to serve his enemy that he might transform his enemy into a friend. In *jihi*, the Buddhist welcomes his enemy as a transient manifestation of the eternal *Bussho*. The first is an inter-personal encounter; the second is the experience of a pleasant state of consciousness. The Cross is the appropriate symbol of love; the Lotus Blossom (with its faculty for shedding defilement) is the suitable symbol of *jihi*. Love is the way of **involvement** in the suffering of society; *jihi* is the way of **detachment**. Love is the Spirit of God at work within persons he has created, bringing them into right relationship with himself and with one another. From the standpoint of *jihi*, the concept of Christian love is utter nonsense.

Seen in the light of such considerations as have been presented above, the fundamental contrast between Christian and Buddhist ethics

are as follows: Suzuki, *Third Series*, *op. cit.*, pp 195, 272-4, 294; Pratt, *op. cit.*, 256f., 269, 621f.; R. C. Armstrong, *Buddhism and Buddhists in Japan* (London: Macmillan, 1927), 290; Alan W. Watts, *The Spirit of Zen* (London: John Murray, 1936), pp. 102 f.; Tucker N. Callaway, *Japanese Buddhism and Christianity* (Tokyo: Shinkyo Shuppansha, 1957), pp. 41-46.

becomes apparent. The system of ethics which develops out of the idea of a personal Creator God is plainly quite different from the system of ethics which develops out of the idea of an all-inclusive impersonal *Busshoo*.

基督教倫理と日本佛教倫理との比較

タッカー・キャラウェイ

基督教倫理の出発点は、宇宙万物の創造者たる、唯一にして活ける、人格的神の実在を信ずる信仰にある。パウロはコリント前書八章六節において、わたしたちには、父なる唯一の神のみがいますのである。万物はこの神から出て、わたしたちもこの神に帰する」と述べ、最も端的にこの思想を示している。人間は神によって創造されている以上、凡ての事において神に従う義務を有する。更に神による人間創造の目的は、人間が神御自身との交りに入る為であって、神より離れ、神との交りを持たずに生きる事は、創造の秩序の根本的性格を犯し、自滅への道を辿るものに他ならぬ。

神は人間に神を愛し、自発的に神に従う能力を附与し給うた。凡ての他の被造物は、この様な自由と選択の能力を与えられていない。換言すれば、彼等は創造の秩序より、自発的能力によって、一步でも秩序の外に出ることが出来るわけではない。彼等には神からの離反もなく、当然乍ら彼等に「罪」は存在しないし、愛することも知り得ない。結論的に云えば、基督教倫理における善の基準は、神の性格と意志であり、人間は神の意志に従う時に善を行い、反する時に罪を犯すのである。第二には、被造物は決して神と等しいものでなく、それらが神によって創造されたが故に善なのである。そしてこの様な倫理体系において、最も重要な要素は愛である。愛は本来人格的なものであり、自由と意志にもとづいて、自己が他との積極的交りに入らんとする願望である。そして、この様な愛の極地が、自己を否定する事によって他との交りに入らんとするもので、神と人類との和解の為に十字架にかかり給うた主イエス・キリストの中に、最も具体的、現実的に知る事が出来ると云えよう。

一方、佛教倫理では、仏性（又は真如、仏心）等の用語に含まれる思想

が中核をなしている。仮性の概念に従えば、一切万物は一つの包括的実在 (reality) の秩序の顯現にすぎない。万物即仮性、仮性即万物である。其処には主体、客体の差別はない。「三千一念」と云う言葉が最も明白にこの思想をあらわしている。従って仏教思想には、創造主と被造物と云う質的相違の觀念は存在し得ない。一切悉皆有仮性の思想の前には万物是即善であり、惡は幻影にすぎない。この思想は必然的に基督教々義における罪の思想が、全く理解し難いものであると云う立場を仏教に与える。更に、目的を有する創造者、創造の秩序と云う様な觀念も生み出す余地はあり得ない。基督教における「愛」と仏教における「慈悲」とが本質的に相違するのも、實に右の如き立場にもとづいている。慈悲は万物があるが儘の姿において肯定するが、万物の中に積極的価値を見出そうとするのではなく、むしろ一切皆空の思想との関聯において理解せられるべきものである。それは静的、消極的でもある。基督教倫理と仏教との本質的相異点は、結局、人間を創造主なる、人格神との愛の交りに入るべき者として理解することから倫理体系を形成するか、それとも、宇宙万物を包括する非人格的な仮性の概念を、一切の倫理の出発点とするか、にかかっていると云うこと出来るであろう。(小林 栄要約)

THE EASTERNIZATION OF CHRISTIANITY

By Heinrich Dumoulin

This article was brought by the "Catholic Missionary Bulletin" (Feb. 1959) and is introduced to the readers of the "JR" by the gracious permission of the same bulletin. Father Dumoulin's paper was read at the Ninth International Congress for the History of Religion in Tokyo in 1958.

Our theme, Easternization of Christianity, comprises two plans, the plan of religion and that of culture, which by no means coincide, but on the contrary must be clearly distinguished. The wording of the subtitle, "Influences of Eastern Culture on Christianity in Asia," accordingly stresses the cultural relationship, which is in keeping with the general theme of this symposium.

Christianity signifies, first of all, a religion, and only in a secondary sense does it include Christian culture as well. Christian religion and Christian culture are not identical, but are intimately interconnected. There have been much research and many heated discussions about their relationship. At times Christian religion as a "Credo" was so much neglected that only Christian cultural values or its human values, in the sense of a general, secularized humanism, were considered. Against this there always stood scholars of an integrist tendency who tried to disassociate religion from culture altogether and to restrict it to its purely religious message. This controversy is by no means wholly settled. The respective points of view will necessarily bear on our discussion.

History shows clearly an interaction between religion and culture. No matter what the judgment on single issues may be, the fact that Christianity exercised a profound and enduring influence on Western culture is undoubtable, so much so that the formation of this culture

is unthinkable without the Christian religion. But at the same time it must be admitted that the Western way of thinking has widely shaped Christianity in its historical appearance. This may be exemplified by just one example. There is probably no more typically Western philosopher than Saint Augustine, who between the ancient times and the Middle Ages represents a unique incorporation of Western culture. But at the same time it must be admitted that Augustinian thought in its dialectical spirituality and personalistic inwardness has throughout the centuries to this day stimulated the birth of new forms of Christian life. There are countless similar examples to show the intimate connection between Christian religion and Christian culture.

It is not our present task to discuss what influence Christian religion and culture exercised on Eastern thought, what effects they produced, and what tasks and possibilities for the future confront them in this respect. The question put to us is, on the contrary, the opposite: What are the repercussions of the Eastern mentality on Christianity in Asia? Christians, in so far as they are able to recognize and to admit this influence, like to speak of the adaptation or accommodation of Christianity to the Eastern world. As is well known, this question of adaptation has been much discussed by missionaries.

The task and problem of cultural adaptation is as old as the Christian mission in Asia. Already Saint Francis Xavier, whose high praise of the Japanese culture and national character is well known, before his departure from Japan enjoined on the missionaries sympathetic understanding for everything Japanese. Valignano, the able organizer of the East-Asia missions of the Society of Jesus, drew up a whole program of cultural adaptation of missionary work, in which he took as his model the forms of politeness in Zen monasteries. In the history of the Chinese missions, the endeavours towards adaptation surrounding the names of PP. Ricci, Schall, Verbiest are well known. In India P. de Nobili in an heroic effort adopted the Brahmanic way

of living. Unfortunately, all these efforts remained without lasting results. Thus the problem and the task remain unsolved to this very day.

Christianity has not found its full expression yet in the Far East. Which are the points where Easternization could set in and cultural adaptation in the near future be realized? In our age of a growing "One World," which after a successful mechanization of world civilization tends towards a unified world culture, the problems of cultural adaptation of Christianity too have entered a new phase of development. It is no more possible to regard Eastern culture as separated from the "One World." Any Easternization that would disregard the ideal of one world culture could never expect the cooperation of the Eastern nations. On the other hand, it is conceivable that in the future one world culture will receive valuable impulses from the spirit of the East. To the Christian religion, which by its nature is in a special way prepared to understand Eastern spiritual values, is delegated a task of mediation more pressing in our time than ever before.

Some Points of Contact

In the following lines some points will be evaluated in which the Eastern spirit and Christianity would seem to come into special contact. Not a few missionaries are of the opinion that in the living Zen tradition there are values which concern Christianity too. Present-day man understands again that the tranquillity of meditation is essential for the formation of the human personality as well as for the development of society and culture. This tranquillity, which certainly never has been alien to Christianity, pervades Eastern traditions and spiritual inheritances. Many Buddhist monasteries, especially the halls of Zen meditation, in spite of the hustle and noise of city life, which is in Japan just as engulfing as anywhere else, are places of quietude and recollection where concentration on the true inner values is greatly helped. Men who seek this quietude, in turning away from passion and lust, find their way back to spiritual things. The soul is

rediscovered and the religious sense for the Eternal and Holy, i. e., God, is awakened. Thus through contact with the forms of Eastern meditation the Christian religion may possibly be enriched and at the same time "easternized."

The quietude of meditation points to the inner way. Religious symbols belong to the outer sphere which, however, is by no means separated from inwardness. The East still possesses a power of symbol superior to that of the West. Nature and its elements, water, fire, incense are a source of strong inspiration for the Eastern man. The human body and its gestures (inclinations, squatting, dancing) become the immediate expressions of the inner man. Even more, the East possesses the insight into the unity of body and soul, not only in the sense that the body is the expression of the soul, but in the sense of the original oneness of the human body-soul nature. The religious rites and festivals of the temples are pervaded by the spirit of nature symbolism. If Christians become open to these influences, precious spiritual forces that had been stunted for a long time may be awakened to new life and action. Their religious sense may experience an incarnation which again would open new avenues to a more profound comprehension of the Mystery of Incarnation and stimulate fresh religious activity.

It must be admitted that the Easternization of Christianity, at least in Japan, has not progressed very far. The Christian churches in this regard offer an unsatisfactory aspect. Japanese Christians suffer from the foreign character of Christianity. Thoughtful missionaries perhaps even more feel the lack of a real and reasonable adaptation. The theological and general religious literature consists to a great extent of translations. The new Catholic ritual permits the wide use of the vernacular for the administration of the sacraments. The missal for many years has been translated into Japanese. Yet there are very few churches in which Sunday-mass is really comprehended and actively participated in by the assisting faithful. In a

similar way Christian architecture and painting are only in an elementary stage. Young Japanese artists complain about the lack of interest on the part of the missionaries.

Hope for the Future

Nevertheless, I should like to conclude this report on an optimistic note. There are indeed justified reasons for hope in the future. In judging the general situation, the special circumstances of the Christian religion in Japan must not be disregarded. It is only since the end of the war that Christianity in this country enjoys real freedom. Immediately after the war the tasks and demands on all sides were of such a magnitude that spiritual forces could not develop sufficiently. Moreover, there were other things, a hasty industrialization, mechanization and westernization, which presented as many obstacles to a sound cultural adaptation. Nevertheless, and this is all-important, today this problem is seen in its paramount importance by many. The young generation of Japanese Christians will, during the coming decades, wholeheartedly work for the fulfillment of this immense task. Our hopes are that their courage and energy and creative power will bear much fruit.

基督 教 の 東 洋 化

ハインリッヒ・デュモリン

基督教の東洋化と云う場合、基督教とは、先づ第一義的には、宗教であつて、第二義的な意味においてのみ基督教文化と云う事が考えられねばならぬ。宗教としての基督教と、文化としての基督教文化とは相互に密接な関聯はあるが、両者は決して同一視せられるべきものではない。確かに西洋文明に与えた基督教の影響は極めて大きく、基督教なくしては西洋文明の成立を正しく理解し得ないであろう。が又同時に、西欧的思考方法が、基督教の歴史的外容を形成したことも事実であった。最も西欧的哲学者であったアウグスチヌスは彼の弁証法的精神性と基督教的内面性とによって、基督者的生活の新らしい形体を生み出した。

筆者が、茲で取り上げようとする問題は、東洋における基督教に対して、東洋的思考方法が一体どの様な反響を与えているかと云う点である。東洋に対して基督教を如何に適応せしめるかと云う問題は、今日まで色々と考えられて來た。更に文化に対する関心と、文化的適応の問題もザヴィエル以来強いものであった。支那でも、印度でもこの問題は本質的には同じであった。が、今日まで先輩達の努力にも不拘、それが満足すべき結果をもたらしたとは必ずしも云い得ないのである。

では一体基督教の東洋化とか、文化的適応は近き将来においてどの様な問題点を我々に与えるものであろう。今日東洋文化と云われているものは、「一つなる世界」から全く隔絶されたものであろうか。東洋化の問題は、「一つなる世界」の思想と相反するものではないか。又、アジア諸国の協力なしには東洋化も行われ得ないのでないのではないか。

東洋精神と基督教の特別な接触に関して、禪が果す重要な役割に着目すべきではなかろうか。禪の持つ独特の静寂さが人格形成と、人類社会、文

化の発展に貢献する所が多いと人々は考えている。之は勿論基督教にとっても決して異質的なものではない。禪のもつ静寂さを基督教が積極的に利用する事によって基督教自体が豊かにせられ、東洋化し得るとは云えないであろうか。

更に筆者は、西洋に比べて、東洋は“象徴性”について遙かに深い理解力を持っていると思う。自然の諸要素は、今猶、東洋人にとって強い靈感を与える源泉である。又、東洋人は靈肉一致の精神を強く持っている。この様な東洋的思惟と慣習とに対し、基督教はもっと積極的な意味を見出すべきではないか。

少なくとも日本では、基督教の東洋化乃至日本化が、今日までに満足すべき進展を見せたとは云えない。それは猶も異國臭が強く、心ある指導者達は、基督教が日本の國土に真に適応するに至ったとは考えていない。神学書、宗教書も多くは翻訳書である。カトリックでも、聖礼典の中で成り大幅に日本語の採用を試みて来たが、一般信者にまで充分に徹底しているわけではない。基督教絵画についても日本化はまだ緒についたに過ぎない。

けれども、筆者は右に指摘した如き諸問題にも不拘、日本における基督教の将来について樂觀的意見を持っている。日本において基督教が眞の信仰の自由を得たのは、實に戦後であって、同時に戦後の日本社会の目まぐるしい工業化、西欧化は、健全な文化の發展にとって大きな障害となっている。然し、次代を背負う若き基督教者達は、勇氣とたくましい力と創造力をもって、必ずや豊かなる収穫をもたらすに相違ない。（小林 栄要約）

THE "PEACEFUL CO-EXISTENCE" OF INTELLECTUAL AND MAGICAL ELEMENTS IN JAPAN'S NEW RELIGIONS

By Sakae Kobayashi

One of the main characteristics of the New Religions of Japan is the co-existence of quite sophisticated doctrines and primitive magical elements. Those who are familiar with the studies of the relation between religion and magic in the science of religion may say that such an inseparable relation between the two has been evident in the history of any religion, and that therefore no particular comments should be made on the phenomenon. The New Religions of Japan, however, have come into being in comparatively recent years. Some of them came into existence only twenty or thirty years ago. It is quite an interesting fact that in these younger religions, which have entirely developed during the modern era of science, many forms of magic are still practiced by and attracting the masses.

In Sōka Gakkai it is always claimed that any kind of disease will be healed simply by chanting the Sutra and worshiping the *Gohonzon* (the Mandala). Several years ago Sōka Gakkai showed a remarkable increase in the number of believers among coal miners in Hokkaido. Behind this surprising success there was a firm conviction among the wives of coal miners that the power of the Mandala could save their husbands from any danger they might get into. They were so indoctrinated by the fanatic lay leaders of Soka Gakkai that they accepted this without question. It seems to the present writer that there is no fundamental difference between their conviction and the belief that a charm or *Sennin Bari* (a thousand-stitch belt) could save a soldier in battle.

Seichō-no-Ie is certainly one of the most intellectual sects among the New Religions so far as doctrine is concerned. In the many books

which the founder, Masaharu Taniguchi, has written, the intellectual character of the sect can be seen. It is no wonder that quite a number of intelligent people have been attracted by the modern appearance of their doctrine.

“Truly, truly, I say to you, those who read
my word and understand the Truth of Life
will be set free from disease, overcome death,
and be granted Eternal Life.”

A Christian may think that he is reading a passage taken from Holy Scripture, but the quotation was taken from a book written by the founder of Seichō-no-Ie. In spite of his clever modernization of the old religions, done in beautifully refined passages, however, there are some interesting magical practices in this sect also.

The other day the present writer visited the headquarters of Seichō-no-Ie which is located in Harajuku, Tokyo. At the entrance a group of adherents was going to enter the main building, and I accompanied them letting it be assumed that I belonged to the group. I was cordially taken into a most sacred place which they called “The Tower of Light”. As they started to practice *Shinsō Kan*,¹⁾ I imitated it with half-closed eyes. After the meditation was over, a distinguished leader by the name of Rev. Nishioka, who had served as a commander in the Japanese Navy, explained how religious activities were performed in the headquarters. At that time I realized that a very interesting form of magic was being practiced there in connection with the idea of *Nenpa*²⁾ in the sect. Rev. Nishioka showed us a

1. *Shinsō Kan* 神想觀 is a kind of meditation. Usually *Shoshinka* 招神歌 or *Jisso o kanzuru uta* 実想を観する歌 are recited while an adherent practices this meditation. The total situation is quite similar to *Chinkon kishin* 鎮魂帰神 which was invented by Ōmotokyō. As the founder of Seichō-no-Ie, Taniguchi, came from Ōmotokyo, it is obvious where he got this method of meditation.

2. *Nenpa* 念波 is a peculiar term which is being used only by Seichō-no-Ie. The term literally means a wave of spiritual desire. According to the doctrine in the sect, this wave can run through the air like an electric

bundle of papers, each with a diagram of the human body. He said that the names of those who indicated on the diagram the place where they had pain or disease and mailed it to the headquarters would be remembered in special prayers offered in the Tower of Light at 4 a. m. every morning. In case of sudden illness or critical condition prayer is offered any time in the Tower of Light. I realized that there was no fundamental difference between *Kaji Kito* 加持祈禱 (faith-healing) in older religions and this type of magic. Needless to say, a charge is made for such prayers, and this may be one of the important financial resources for the sect. The writer has to point out the fact, however, that there is a basic contradiction between such magic and their doctrine, a fact of which the adherents of the sect are not aware.

What, then, is the basic contradiction between this magic and their doctrine? In Seichō-no-Ie they always emphasize that sin, disease, and death are non-existent. This was a central revelation which Taniguchi had received. He says in his book: "One day when I was in meditation, suddenly I heard an unseen voice, 'On earth there exist no sins, no sickness, no death, no poverty! Nothing in the world restrains human beings. Thou art the son of God by nature! Thou art Buddha thyself!'" In all the literature of the sect this is repeatedly stressed. If so, why is it necessary for them to practice this kind of magic? Isn't such magic exactly what James G. Frazer had defined as Homoeopathic Magic or Imitative Magic? When magic is performed, there must be an assumption that disease does exist and gives us pain. An historian of religion cannot be indifferent to a contradiction such as the one mentioned above.

wave. During the war adherents sometimes gathered together and sent *Nenpa* to their beloved ones overseas to help them with the war. Taniguchi says in his book that when a family holds a memorial service for a deceased person, the *Nenpa* of the family is sent to the spirit world where the dead is supposed to live and may help him to be elevated spiritually.

The contradiction between rational doctrines and magic which we have seen can be found in any sect of what is called *Shinkō Shūkyō* or the New Religions. As already mentioned, the New Religions have quite a modern appearance by which the masses are being attracted. We must not forget that magic still has meaning for the Japanese people. It may be correct to say that this queer combination of intellectualism and magic is the ground where the majority of the Japanese find their religious satisfaction.

新興宗教における理知的と呪術的因素の平和的共存

小林 栄

新興宗教における典型的特色の一つとして、巧妙に体系化された教義と、数多くの原始的呪術行為とが共存している点が指摘され得るであろう。宗教学において究明されて来た宗教と呪術に関する研究を熟知する者は、この両者に不可分離の関係があって、いかなる宗教を取り上げてみても、宗教に呪術はつきものであったのだから、殊更にその様な現象について云々する必要はないではないか、と云うかも知れない。然し、所謂新興宗教なるものは、その名称が意味する如くに、極めて近年の発生にかかるものである。その内の若干のものは僅か二十年か三十年の歴史しか有しないものもある。この様な科学的時代の真只中に生れ、発達して来た新興宗教の中に猶も数多くの呪術が存在し、然もそれが一般大衆によって今日行われ、彼等に魅力を与えていると云うことは全く興味深い事実と云わねばならない。

創価学会では、どの様な病氣でも“お題目”を唱え、“御本尊”をおがめば必ず癒されると主張する。数年前に、北海道の夕張炭坑を中心として、炭坑夫達の間に創価学会がおどろくべき進出に成功したことがある。この成功の陰には、実は炭坑夫の妻達の間に、御本尊を信じておがめば、その不可思議な力によって、彼女達の夫が坑内でどの様な危険に遭遇しても、必ず安全であると教えられ、彼女達もその様に信じ込む様になったと云う事実を忘れてはならない。学会の熱狂的信者の折伏によって、彼女達は疑うことなく信じ込み、創価学会員となり、夫達を説き伏せて、学会が急速に夕張地方に勢力を拡張したのであった。この様な学会員達のお題目や御本尊に対する狂信的な態度は、戦時中にお守りや千人針を戦場に赴く兵士

達に送った人々が、心に抱いていた信仰と本質的に相異するものはない様に思われる。

生長の家は、少なくとも教義に関する限りは、新興宗教の中で最も理知的と云えよう。教祖谷口雅春が今日まで書いた数多くの書物をよんでみれば、その特色が明確に出ている。多くの知的な人々が生長の家の教理の近代的外貌に魅きつけられて来たことは、決しておどろくに足らない。

まことに、まことに、汝等に告ぐ、

我が言葉を読むものは

生命の実相を知るが故に

一切の病消滅し

死を越えて永遠に生きん

キリスト者はこの句をよんで、恰も聖書を読んでいる様な感じを抱くかも知れない。然し、「生命の実相」と云う言葉に明らかな様に、これは谷口雅春の「甘露の法雨」からの一節である。この様に流れる様な美文で書かれた、既成宗教から取り入れられて一段と磨きをかけられた教説にも不拘、生長の家にはいくつかの興味深い呪術行為が行われているのである。

過日、筆者は東京原宿にある生長の家の本部を訪問した。入口で一団の信者達が本館に入ろうとしていた。筆者は信者の様な風をして彼等の中にまぎれ込んで、一緒に入って行った。我々は丁重に取り扱われて、本部で最も神聖な「光明の塔」に案内された。そこで彼等が「神想観」をやり始め、「実相を観する歌」や「招神歌」を声高らかに唱え始めたので、筆者も偽信者がバレない様にと半分目を開いてまわをした。「神想観」がすんでから、元海軍少佐で駆逐艦の艦長でもあったと云う西岡先生が来られて、我々に本部での様々な宗教活動の説明をされた。その時、筆者は生長の家の独特にして、重要な教義である「念彼」との関聯において、面白い呪術が行われているのに気がついた。彼は我々に一束の紙片を示したが、その一つ一つには人間の身体を印刷したものが見られた。彼はこの様な紙

片の画面に自分が病気を持っていたり、苦痛を感じる箇所を明示して、それを本部に送って来れば、毎朝四時から「光明の塔」で行われる特別な祈願の時に、それらの人々の名前が読み上げられ、病気の平癒が祈られるとの事であった。急病とか危篤と云う時は、隨時にその人々の為に、塔で神想觀と祈祷が行われるのである。これは既成宗教における加持祈祷や、病気回復の祈願と何ら本質的に異なっていない。勿論、これには特別な祈祷料が必要で、凡らくそれは教團の財源の一つであろう。然し、筆者は、斯様な呪術と彼等の教義の間に、本質的な矛盾があることを指摘しなければならない。そしてこの矛盾については、殆どの信者は気がついても居らぬ様である。

では一体何処が矛盾しているのか、生長の家では、人間は本来罪、病、死を持っていないと絶えず強調する。この点は、谷口雅春が最初の啓示をうけた時の中心思想であった。彼は「生命の実相」第六巻で次の如く述べている。「人間は久しく不如意と、罪と、病気との夢を見ていた……そこでその夢を破らせて、本当の人間の実相を知らしむべく、『罪はない、病気はない、死はない、不如意はない、すべて人間を縛るものは無い！お前は本来神の子である、如來である』と云う神からの救いの声が天上から降り瀧いで来た。」（第六巻、七頁）この思想は生長の家のどの文献でも繰り返して強調されている。もしこの主張を認めるならば、何故にわざわざ人体図を印刷してそれに印をつけたりして、その為に祈願する必要があるのか。この呪術はジェームス・フレーザーが定義した類感呪術又は模倣呪術の典型的実例ではないか。呪術が行われる場合には、必ず病気が現実に存在して、我々に苦痛を与えてつあると云う前提がなければならぬ。現実にないものを、なくしょうとして呪術を行う様なことは有り得ないのである。宗教史家にとってこの様な矛盾は決して無関心たり得ないものと云わねばならぬ。

以上に取り上げた様な、一見して理知的な教義と呪術との間の矛盾は、

所謂新興宗教と云われるものの中に例外なく見出されるものと云えよう。既述した様に、新興宗教は極めて近代的な装いをもち、大衆はそれにひきつけられることが多い。又、日本人の心の中に、今日も猶、呪術が意味を持っていることを我々は忘れてはならない。この理知主義と前近代的な呪術との奇妙な組合せが、実は日本の一般大衆が彼等の宗教的満足を見出す場であると云う事が正しかも知れないのである。

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